

—he has not seen his going away—now he is dead—
will not go to him until after his resurrection
as promised; only his spirit now abides in him.
A son
and of course a Son of God we had you needed
but you were not wanted—

smile doth as absent as having not it was
—so ridiculous only like foolish to complain of
GOD TO ANOTHER. (Doubt)

The Latter-Day Saints'

MILLENNIAL STAR.

**HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.**

No. 8.—Vol. XV.

Saturday, February 5, 1853.

Price One Penny.

HISTORY OF JOSEPH SMITH.

(Continued from page 72.)

Monday, June 10th. The citizens of Clay county, to the number of eight hundred or a thousand, among whom were the brethren, assembled at the court house in Liberty, agreeable to the request of judge Ryland, and a deputation from Jackson who presented the following:—

*Propositions of the people of Jackson county
to the Mormons.*

The undersigned committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson, and also, all the improvements which the said Mormons had on any of the public lands in said county of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as may have made since. They further propose that the valuation of said land and improvements shall be ascertained by three independent arbitrators, to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements before judging the same, and such other of the Mormons as the arbitrators shall wish intrusted to give them information; and the people of Jackson hereby guarantee their

safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will give the valuation, with one hundred per cent. added thereon, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter into Jackson county, or to settle there, except such as are by the foregoing proposition permitted to go there. They further propose, that the people of Jackson will sell all their lands and improvements on public lands, in Jackson county, to the Mormons, the valuation to be obtained in the same manner, the same per cent. in addition to be paid, and the time the money is to be paid in the same as the above set forth in our proposition to buy; the Mormons to give good security for the payment of the money, and this under the guarantee that the land will be conveyed to the Mormons. They further propose, that all parties are to remain neutral

are till the payment is made, at which time the people of Jackson will give possession:—

(Signed,) SAMUEL C. OWENS,
RICHARD FRISTER,
THOS. HAYTON, sen.
THOS. CAMPBELL,
JOHN DAVIS,
THOS. JEFFREYS,
SMALLWOOD NOLAND,
ROBERT RICKMAN,
ABRAHAM M. CLELLAN,
S. K. NOLAND.

On presentation of the foregoing, Samuel C. Owens made a flaming war-speech, and General Doniphan replied on the side of peace.

The Rev. M. Riley, a Baptist priest, made a hot speech against the "Mormons," and said, "The Mormons have lived long enough in Clay county; and they must either clear out, or be cleared out."

Turnham, the moderator of the meeting, answered in a masterly manner; saying, "Let us be republicans; let us honour our country, and not disgrace it like Jackson county. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

General Doniphan exclaimed, "That's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show, than he who lays down his life for his brethren."

At this critical instant, the cocking of pistols, and jingle of implements of death, denoted desperation. One motioned "adjourn," another, "go on," and in the midst of this awful crisis a person bawled into the door, "a man stabbed." The mass instantly rushed out to the spot, in hopes, as some said, that "one damned Mormon had got killed," but as good luck would have it, only one Missourian had dirked another, (one Calbert, a blacksmith, had stabbed one Wales, who had previously whipped one Mormon nearly to death, and boasted of having whipped many more.) The wound was dangerous, and as if the Lord was there, it seemed as though the occurrence was necessary to break up the meeting without further bloodshed, and give the Saints a chance to consult what would be most advisable in such a critical instant, and they immediately penned the following answer to the propositions from Jackson county, presented by Owens, &c.:—

Gentlemen,—Your propositions for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorised to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands as free born citizens of these United States; and as fears have been expressed, that we designed hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

Our answer shall be handed to judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

(Signed,) W. W. PHELPS,
WM. E. McCLELLAN,
A. S. GILBERT,
JOHN CORRILL,
ISAAC MORLEY.

N.B.—As we are informed that a large number of our people are on their way to Jackson county, we agree to use our influence immediately to prevent said company from entering into Jackson county, until you shall receive an answer to the propositions aforesnamed.

W. W. P.
W. E. McC.
A. S. G.
J. C.
I. M.

It may be thought, at first view, that the mob committee made a fair proposition to the Saints, in offering to buy their lands at one hundred per cent. in thirty days, and offering theirs on the same terms; but when it is understood that the mob held possession of a much larger quantity of land than the Saints, and that they only offered thirty days for the payment, having previously robbed them of nearly every thing, it will be readily seen that they were only making a sham to cover their previous unlawful conduct. But the tempest of an immediate conflict seemed to be checked, and the Jackson mob to the number of about fifteen, with Samuel C. Owens and James Campbell at their

head, started for Independence, Jackson county, to raise an army sufficient to meet me, before I could get into Clay county. Campbell swore, as he adjusted his pistols in his holsters, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed."

They went to the ferry and undertook to cross the Missouri river after dusk, and the angel of God saw fit to sink the boat about the middle of the river, and seven out of twelve that attempted to cross, were drowned. Thus, suddenly and justly, went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift wood, where the eagles, buzzards, ravens, crows, and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after by one Mr. Purtle.

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about day light, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

We were threatened that we should not pass through Richmond, and it was reported that an army lay in wait there to intercept us.

Thursday 19th, we passed through the town as soon as it was light and before the inhabitants were arisen from their slumbers, meeting with no opposition; but we had not proceeded many miles before one wagon broke down, and by the time that was repaired wheels run off from others, and such like incidents continued through the day to impede our progress. When we started in the morning, we intended to arrive in Clay county that day, but in vain; at a seasonable hour we encamped on an elevated piece of ground between two branches of Fishing river, having travelled about fifteen miles. Fishing river, at this point, was composed of seven small streams, and those betwixt which we encamped were two of them.

As we halted and were making preparations for the night, five men armed with guns rode into our camp and told us we should see hell before morning; and their accompanying oaths partook of all the malice of devmons. They told us that

sixty men were coming from Richmond, Ray county, and seventy more from Clay county, sworn to our utter destruction. The weather was pleasant at this time.

During this day, the Jackson county mob, to the number of about two hundred, made arrangements to cross the Missouri river, about the mouth of Fishing river, at William's ferry, into Clay county, and be ready to meet the Richmond mob near Fishing river ford, for our utter destruction; but after the first scow load of about forty had been set over the river, the scow in returning was met by a squall, and had great difficulty in reaching the Jackson side by dark.

Soon after the five men left the camp, swearing vengeance, we discovered a small black cloud rising in the west, and in twenty minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat.

The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage, and frustrated all their designs to "kill Joe Smith and his army." Instead of continuing a cannonading which they commenced, the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, &c., till the storm was over, when their ammunition was soaked, and the forty in Clay county were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this "forlorn hope" took the "back track" for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible.

Very little hail fell in our camp, but from half a mile to a mile around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees, themselves were twisted into withs by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and, united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect His servants from the

destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting some wet; while our enemies had holes made in their hats, and otherwise received damage, even the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

Many of my little band sheltered in an old meeting-house through this night, and in the morning the water in Big Fishing river, was about forty feet deep, where, the previous evening it was no more than to our ankles, and our enemies swore that the water rose thirty feet in thirty minutes in the Little Fishing river.

Friday the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies; and while in this situation, on Saturday the 21st, colonel Sconce, with two other leading men from Ray county, came to see us, desiring to know what our intentions were; "for," said he, "I see that there is an Almighty power that protects this people, for I started from Richmond, Ray county, with a company of armed men, having a full determination to destroy you, but was kept back by the storm, and was not able to reach you." When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known his object of their visit, I arose, and addressing them, gave a relation of the sufferings of the Saints in Jackson county, and also of our persecution generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, &c., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the sound of which melted them into compassion, they arose and offered me their heads, and said they would use their influence to allay the excitement which every where prevailed against us; and they went when they heard of our afflictions and persecutions, and that our

intentions were good. Accordingly they went forth and rode among the people, and made unwearied exertions to allay the excitement.

The brethren in Clay county wrote the committee of the Jackson mob the same day:—

Clay county, June 21, 1834.

Gentlemen.—Your propositions of Monday last have been generally made known to our people, and we are instructed to inform you that they cannot be acceded to.

Honorable propositions to you are now making on our part, and we think we shall be enabled to deliver the same to you the early part of next week. We are happy to have it in our power to give you assurances that our brethren here, together with those who have arrived from the east, are unanimously disposed to make every sacrifice for an honorable adjustment of our differences, that could be required of free citizens of the United States.

Negotiations at the camp are now going on between some gentlemen of this county and our brethren, which are calculated to allay the great excitement in your county. We are informed that the citizens of Jackson entertain fears that our people intend to invade their territory in a hostile manner. We assure you that their fears are groundless; such is not and never was our intentions.

(Signed,) .

W. W. Phelps,
A. S. Gilman,
W. E. McCollum,
John Cornell,
Isaac Morley.

To S. C. Owans, and others of the Jackson committee.

June 22nd. Cornelius Gillum, the sheriff of Clay county, came to the camp to hold consultation with us. I marched my company into a grove near by, and formed in a circle, with Gillum in the centre. Gillum commenced by saying that he had heard that Joseph was in the camp, and if so he would like to see him. I arose, and replied, "I am the man." This was the first time that I had been discovered or made known to my enemies since I left Kirtland. Gillum then gave us some instruction concerning the manners, customs, and dispositions of the people, &c., and what course we ought to pursue to secure their favour and protection, making certain inquiries to which we replied, which were afterwards published, and will appear under date of publication.

July 2nd, I received the following:—
*Revelation given on Fishing river, Missouri,
 June 23, 1834.*

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people:—

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself! and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I speak not concerning those who are appointed to lead my people, who are the first Elders of my Church, for they are not all under this condemnation; but I speak concerning my Churches abroad; there are many who will say, Where is their God? Behold, He will deliver in time of trouble; otherwise we will not go up unto Zion, and will keep our monies. Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine Elders are endowed with power from on high; for behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; therefore, it is expedient in me that mine Elders should wait for a little season, for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil, I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints.

Behold, I have commanded my servant Baurak Ale to say unto the strength of my

house, even my warriors, my young men and middle aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen; but the strength of mine house has not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me, that they should be brought thus far, for a trial of their faith.

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them, shall be fulfilled.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not of judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favour and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now behold, I say unto you, my friends, in this way you may find favour in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servants Baurak Ale, and Banconmy, whom I have appointed, shall have time to gather up the strength of my house, and to have wise men to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson county that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and, after they are purchased, that my Saints should possess them according to the laws of consecration which I have given; and after these lands are purchased, I will hold the armies of Israel guiltless in taking possession of their own lands, which they have previously purchased with their monies, and of throwing down the towers of mine enemies that may be upon them, and scattering their watchmen, and avenging me of mine enemies, unto the third and fourth generation of them that hate me.

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the Kingdom of our God and His Christ; therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first Elders of my Church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifested unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

And again, I say unto you, sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you; and all things shall work together for your good; therefore be faithful, and behold and lo! I am with you even unto the end. Even so. Amen.

About this time brothers Thayer and Hayes were attacked with the cholera, and brother Hancock was taken during the storm. I called the camp together and told them that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon them, and that they should die like sheep with the rot; that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisements; but there are some who would not give heed to my words.

On the 23rd, resumed our march for Liberty, Clay county, taking a circuitous course round the heads of Fishing river, to avoid the deep water. When within five or six miles of Liberty, we were met by General Atchison and other gentlemen, who desired us not to go to Liberty, as the feelings of the people were so much

enraged against us. At their communication we wheeled to the left, and crossing the prairie and woodland, came to Sidney Gilbert's residence, and encamped on the bank of Rush creek, in brother Burghart's field.

During this, a Council of High Priests assembled in fulfilment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowment:—

Edward Partridge was called and chosen, to go to Kirtland and receive his endowment with power from on high, and also, to stand in his office of Bishop to purchase lands in the state of Missouri.

William W. Phelps was called and chosen, and it was appointed unto him for to receive his endowment with power from on high, and help to carry on the printing establishment in Kirtland, until Zion is redeemed.

Isaac Morley and John Corrill were called and chosen, and it was appointed unto them to receive their endowment with power from on high in Kirtland, and assist in gathering up the strength of the Lord's house, and preach the Gospel.

John Whitmer and David Whitmer were called and chosen, and appointed to receive their endowments in Kirtland, and continue in their offices.

Algernon S. Gilbert, was called and chosen, and appointed to receive his endowment in Kirtland, and to assist in gathering up the strength of the Lord's house, and to proclaim the everlasting Gospel until Zion is redeemed. But he said he "could not do it."

Peter Whitmer, jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, and Solomon Hancock, were called and chosen; and it was appointed unto them to receive their endowment in Kirtland, with power from on high; to assist in gathering up the strength of the Lord's house; and to preach the everlasting Gospel.

Thomas B. Marsh was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, his office to be made known hereafter.

Lyman Wight was called and chosen; and it was appointed unto him to receive his endowment in Kirtland, with power from on high; and to return to Zion and have his office appointed unto him hereafter.

The same day the Elders made the following reply, as before referred to, to "S. C. Owens, and others, committee" of the Jackson mob.

We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson county, upon honourable and constitutional principles; therefore, if the said inhabitants of Jackson county will not let us return to our lands in peace, we are willing to propose firstly; that twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson county; and these twelve men shall say what the lands of those men are worth in that county, who cannot consent to live with us; and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also, to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected.

(Signed)

W. W. PHELPS,
EDWARD PARTRIDGE,
ISAAC MORLEY,
JOHN CORRILL,
JOHN WHITMER,
A. S. GILBERT.

June 24th. This night the cholera burst forth among us, and about midnight it was manifest in its most terrified form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement, I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, makes known His determination, man must not attempt to stay His hand. The moment I attempted to rebuke the disease, that moment I was attacked, and had I not desisted, I must have saved the life of my brother by the sacrifice of my own, for when I rebuked the disease, it left him and seized me.

Early on the morning of the 25th, the camp was separated into small bands, and dispersed among the brethren living in the vicinity; and I wrote and sent by express, to "Messrs. Thornton, Doniphon and Atchison," as follows:

Rush Creek, Clay county,
June 25, 1834.

Gentlemen,—Our company of men advanced yesterday from their encampment beyond Fishing river to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure that can be done, without jeopardizing our lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded, that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

I am respectfully,
Your obedient servant,

JOSPEH SMITH, jun.

N.B.—You are now corresponding with the governor, (as I am informed;) will you do us the favour to acquaint him of our efforts for a compromise. This information we want conveyed to the governor, inasmuch as his ears are stifled with reports from Jackson, of our hostile intentions, &c.

J. S.

I left Rush Creek the same day, in company with David Whitmer and two other brethren, for the western part of Clay county. While travelling, we called at a house for a drink of water. The woman of the house shouted from the door, that they had "no water for Mormons," that they were "afraid of the cholera," &c. We turned and departed, according to the commandment, and before a week had passed, the cholera entered that house, and that woman and three others of the family were dead.

When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp. He died about six o'clock in the afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse-sled about half a mile, buried them in the bank of a small stream, which empties into Rush creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber Wilcox died; and while some were digging the grave, others stood

sentry with their fire arms, watching their enemies.

June 26th. — The Elders wrote Governor Dunklin as follows:

Sir.—A company of our people, exceeding two hundred men, arrived in this county the 19th instant, and encamped about twelve miles from Liberty, where they were met by several gentlemen from this and Ray county, who went by request of the people, to ascertain the motives and designs of our people in approaching this county; and as the deputation was composed of gentlemen who appeared to possess humane and republican feelings, our people were rejoiced at the opportunity of an interchange of feelings, and an open and frank avowal of all their views and intentions in emigrating to this country with their arms. A full explanation having been given in a public address by our brother Joseph Smith, jun., which produced great satisfaction, the same in substance was afterwards reduced in writing, and handed to the aforesaid gentlemen, that it might be made public, as the shedding of blood is, and ever has been, foreign and revolting to our feelings; for this reason, we have patiently endured the greatest indignities that freemen of this republic have ever been called to suffer; and we still continue to bear with heart-rending feelings, a deprivation of our rights, having commenced negotiations with the inhabitants of Jackson for a compromise, wherein proposals on our part have been made, which have been acknowledged by every disinterested man to be highly honorable and liberal. An answer to our propositions has not yet been received from Jackson.

If we fail in this attempt, we intend to make another effort and go all lengths that would be required by human or divine law. As our proposals and correspondence with the inhabitants of Jackson, will doubtless hereafter be published, we think it unnecessary to detail the same in this communication. Our right to our soil in Jackson county we shall for ever claim; and to obtain peaceful possession we are willing to make great sacrifices. To allay excitement in the county, the aforesaid company of emigrants have dispersed to await the final end of all negotiations that can be made with the said county of Jackson.

Within the last week, one of our men being near the ferry, was seized by some Jackson citizens, while in this county, threatened with death if he made resistance, and carried over the river, prisoner to Independence, where he was put under guard one day, and after hearing many threats, was liberated. The houses of several of our brethren in this county have been forcibly

entered by some of the inhabitants of Jackson, and a number of guns and small arms taken therefrom. Where the men were absent from their houses, loaded guns were presented to the females, and their lives threatened if they made resistance, and we have been informed, and have no doubt of the fact.

Your second order for the restoration of our arms, was received last mail; we have not yet done anything with it. Hoping that the influence of the inhabitants of Jackson county, will materially lessen in the surrounding counties, and the people become more tranquil, we think it wisdom to defer petitioning for a guard, while there exists a hope of a compromise, &c.

We believe that the President would render us assistance in obtaining possession of our lands, if aided by the executive of this state in a petition, and thereby put an end to serious evils that are growing out of the Jackson outrage.

In a letter from your Excellency, of April 20th, we had a word on the subject of petitioning. We should be pleased to hear further, and would here observe that no communication from the executive, giving his opinion or advice, will be made public, if requested not to do so.

We are respectfully,

And with great regard,

Your obedient servants,

A. S. GILBERT,
W. W. PHELPS,
JOHN CORNELL.

The drafting and signing of above, was the last public act of the keeper of the Lord's storehouse, Algernon S. Gilbert, for he was attacked with the cholera the same day, and died in a few hours, according to his own words, that he "would rather die than go forth to preach the Gospel to the Gentiles."

The following is from the chairman of the committee of the Jackson mob, to our lawyer:—

Independence, Missouri, June 26, 1834.

Mr. Amos Reese:—

Dear Sir,—Since my return from Liberty, I have been busily engaged in conversing with the most influential men of our county, endeavouring to find out, if possible, what kind of a compromise will suit with the Mormons on their part. The people here, en masse, I find out, will do nothing like according to their last proposition. We will have a meeting, if possible, on Monday next, at which time the proposals of the Mormons will be answered. In the meantime, I would be glad that they, the Mormons, would not

an eye back of Chabas; and see if that is not a country calculated for them.

Yours respectfully,

S. C. OWENS.

The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting, and cramping, was discovered; viz., dipping the persons afflicted, in cold water, or pouring it upon them. About sixty-eight of the Saints

suffered from this disease, of which number thirteen died, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sydney Gilbert, Alfred Frisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elias Strong, Jesse Smith, and Betsy Parish.

The last days of June I spent with my old Jackson county friends, in the western part of Clay county.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 5, 1853.

FURTHER FROM AUSTRALIA. — We have received a letter, bearing date Sydney, October 27, 1852, from Elder J. Beatty, Secretary of the Australian Conference, from which we learn that the course of Truth is still onward in that quarter of the globe. The Saints at Maitland especially had been blessed by the outpouring of the Spirit, in tongues, interpretations, prophecyings, &c. A brother Robbs is represented to have made donations amounting to nearly £100, to assist the building up of the Kingdom of God. Such liberality bespeaks a truly noble spirit, and one that will yet be rewarded richly for his works, for it is written, Whatsoever ye sow, ye shall also reap.

THE WELSH HYMN BOOK AND "ZION'S TRUMPET." — We are happy to inform the readers of the *Star* that our brethren the Presidency of the Church in Wales are determined to be not a whit behind the times; they are striving in the most praiseworthy manner to meet the continually increasing demands and expanding capacities of those over whom they are appointed to preside. In the latter part of 1852, a new and enlarged edition of the Welsh Hymn Book, (*Cwsgiad o Hymnodau Comisiadu*) appeared, containing 575 hymns. This collection of sacred hymns and songs of Zion, we doubt not, is justly appreciated by the Cambrian Saints, as it affords them a wider field for the exercise of their abilities and the expression of their feelings in that most delightful department of devotional service—singing the praises of the Most High.

The "Zion's Trumpet," (*Udgorn Seion*), in 1852, was issued semi-monthly, but a fortnightly issue was far from sufficient to present before the Welsh Saints a satisfactory proportion of the instruction and intelligence which their growing condition demanded; consequently the fifth volume, commencing with the 1st January, 1853, is now publishing weekly. We rejoice at this, for we love to see the work of God growing and expanding, and breaking forth on the right hand and on the left, and we trust it will continue to do so, not only in Wales, but in every portion of the habitable globe, that error and ignorance and suffering may be swept away, and the whole earth bask in the bright sunbeams of eternal life and joy.

IMMIGRATORS. — Elder Orson Spencer left Liverpool on the 15th of January, on his mission to Prussia, via Hull and Hamburg.

The *Forest Monarch* sailed on the 16th January, with 297 Danish Saints on board, under the Presidency of Elder John Fernagren.

The *Eliza Maria* sailed on the 17th January, having been detained in port several

days by contrary winds. We shipped 332 souls on board of her, under the Presidency of Elder Moses Clawson. Amongst the number were Elder Thomas Pugh, late Counsellor to the President of the Church in Wales; and Elder George Kendal, late President of the Derbyshire Conference. These three brethren have laboured faithfully in these lands, and depart from these shores with our blessing upon them; and we pray that they with the whole company of Saints may be safely wafted to their desired haven.

ADDRESS BY ELDER DANIEL SPENCER,

TO THE PRIESTHOOD IN LONDON, ON SATURDAY, DECEMBER 25, 1852.

(Reported by Elder J. V. Long.)

I feel happy, brethren, in being introduced to this congregation, and to the Elders of Israel. It is one of the greatest honours that can be conferred upon me or any other man, to associate with the Elders of Israel. I am a stranger to you, but yet you seem as though I had known you for years. You appear cheering and interesting, and everything looks pleasant and harmonious, and just as it should be.

I have been in the habit of associating with the highest authorities of the Church, ever since I came into it, excepting the last three months, during which I have been engaged in crossing the snow-capped mountains, the prairies, and the ocean, and have not had such a privilege for that length of time.

I feel to bless you, and to thank our God for permitting me to meet with you. I have nothing to say particularly new from the Valley, that I know of; but this I may say, that it is a great time of rejoicing with the Saints in that remote country; the spirit of revelation is poured out upon our Presidents, and the people feel that they enjoy an abundance of that spirit, and that they are continually under the blessing of our God. The public works are moving on rapidly; and prayers are offered morning and night for the Saints who are scattered abroad in the nations of the earth. And I feel that you are the subjects of their prayers, and you are the people, above all others upon the face of the globe, to be blest in these last days.

Our fathers in the world of spirits, are looking for our works, and I very much doubt whether the Elders sufficiently appreciate the standing that we are in. Elders of Israel! You are appointed to gather the souls of men in these last days

to the Valleys of the Mountains! Brethren, look out! those who have gone before us, and sacrificed all for the Gospel's sake, they understood the principle and the importance of these things; and if we understand them, we shall be willing to do all that is required of us. Then the Lord can let the power of the Priesthood rest upon us, and then what stands in our way? Is there not importance attached to the men we have at the head of affairs in these last days?

I feel to rejoice that I am in the company of these young men! Men who are to do a good and a great part of this work! I have witnessed with much pleasure the order and the good feeling that have been manifested among you to night; these things show the wisdom of your Presidents who have been watching over you. Brethren, there are no limits to our power if we are faithful to our Priesthood and magnify our callings. The field is large and the work is of the highest importance. Then, brethren, be faithful to the few things committed to your charge, and you shall be made rulers over many.

It is desirable to go to the Valley to receive further endowments and blessings, and thus be better prepared for the accomplishment of the great work of the last days. But if the time be not come for you to go, be patient, for the Lord God will govern all things, and control all events for your good; He will prepare all things before you. Stand in your lot, and do what is required of you, and the Lord shall bless you. The first principle taught us in the Valley, was to be obedient to counsel; and I would recommend the same to you, and if you accept it, all will be well; then the weight is off your shoul-

ders, and so far you are no longer responsible.

Ever since I have been in this Church, there has been something to enlarge our hearts, and to enable us to comprehend things. It is not like the sectarian religion that comes to perfection in twenty-four hours; no, it is a progressive system, and we must progress with it, or be left behind, for it will not wait for us. If you are found obedient to counsel, nothing will stumble you, neither "*Spiritual Wifeism*," nor anything else. You will swallow all good things down, and that too without any oil. Well, now be willing to learn and to watch over those little propensities, and govern them, and you will be able to see the consistency of all those principles that come along. Be humble, and then you will be all right.

There is a great difficulty with the Elders on the other side; they generally get too large, and have to be hewn down and made to the proper size. The Lord is the one to set us right, and therefore let us be willing to be set right, and ever be humble, lowly, and holy, and have an eye single to the glory of God; and then we may be cast into a den of lions, or into a furnace, and receive no harm; or we may heal the sick and raise the dead. But we have to be humble, or the Lord won't impart this power, for it is given to be used to the honour and glory of God. And, brethren, don't be afraid of spending too much in this work, for it will cost us all we have, and require the exercise of

all our faculties to keep right and do our duties. Let us then go on to do right, and not fret above anything; and above all, *do not forget your prayers*. You never saw any of your boys get on well if they did not look to father occasionally, and so it is with us and our great Father; let us therefore apply to Him; He is the fountain, He is the source.

I have been appointed to come over to labour among you; but I don't know where it will be, neither does it mean to me at all, if I spend my strength for the glory of God.

Do not let anything slip out from you that will hurt any of those who are out of this Church, don't let them stumble over you, for you are appointed to be Saviours to this generation.

I speak as I do upon these things, (perhaps it is not my province,) because I have been sometime in the Church, and have noticed the conduct of the Elders. When a man comes up to his duties, and is mild and cautious, he grows and becomes a great and good man. Pay attention to those things, for we sometimes let words slip that do not agree with our profession; therefore, be careful, and you will then be happy and rejoice continually in the Lord.

I have spoken longer than I intended, for I am no speaker at any time, but merely testify to the truth.

I feel to bless you in the name of the Lord Jesus Christ. (A loud Amen then re-echoed through the room.)

OUR FEELINGS.

It is very easy for us to make a sacrifice of anything except our feelings; when we come to them, "there's the rub!" Money or property can be easily sacrificed, but our feelings, our prejudices, our pre-conceived notions, can not be so readily surrendered.

The love of their money or property will cause the condemnation of many, but the love of their feelings, right or wrong, will cause far more to fall short of the glory of God. How difficult it is to persuade two contending persons to stifle their animosity towards each other, and ask each other's forgiveness. Each considers his opponent chiefly in the wrong, and though at the same time he acknow-

ledge himself a little in the wrong too, yet how much more easily each can be persuaded to sacrifice his time, talent, money, or property to harm his opponent, than he can be persuaded to sacrifice the feeling of animosity that burns in his bosom. It requires little reason, little argument, little persuasion, to secure the devotion of anything either possesses, for the purpose of *gratifying* the feeling of revenge upon his fellow; but it requires a great deal of reason, a great deal of argument, a great deal of persuasion, to secure from either the *sacrifice* of that feeling of revenge, though he be in the wrong, and the giving up of his revengeful feelings would be productive of much benefit.

to him both in a pecuniary and moral point of view. In fact, do we not often see men who would rather beggar themselves and their friends than give up their feelings? We do; and some are so obstinate as not to withhold their life, if thereby they can accomplish the purpose of wreaking their revenge upon others. Examples of the truth of these remarks are of daily occurrence. They are constantly before our eyes.

This tenacious clinging to our feelings, this obstinate persistence in refusing to sacrifice them, when duty requires their sacrifice, has been one of the greatest obstacles to the spread of the work of God in all ages of the world. It was in ancient times, and it is now.

When the Almighty chose Moses and commanded him to go to Pharaoh, to bring the people of Israel out of Egypt, Moses felt unwilling to go, and told the Lord that his brethren in Egypt would not receive him. When the Lord told him that they would hearken to his voice, Moses was still unwilling, he urged that he was not eloquent, but "slow of speech, and of a slow tongue;" the Lord said unto him, "Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Moses, however, still felt reluctant, and said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses," and He appointed Aaron, an eloquent speaker, to be spokesman for Moses. Now, what was the reason of Moses' reluctance to go and fulfil the mission the Lord appointed him? This; his feelings were opposed to it; his feelings of fear, and perhaps of pride. Before Moses left Egypt, he slew an Egyptian who was smiting an Hebrew, and hid the dead body in the sand. Pharaoh heard of this, and sought to slay Moses, which was the cause of his fleeing from Egypt to the land of Midian. And Moses recollects the sarcastic remark of one of his Hebrew brethren, who was contending with another Hebrew: "Who made thee a prince and a judge over us? intendest thou to kill me as thou killedst the Egyptian?" And Moses was brought up in all the learning of the Egyptians, and he might feel rather ashamed to appear in the face of the whole Egyptian

nation as the leader of the Hebrews, who at this time were despised and oppressed by the Egyptians. No wonder, then, that the commandment he received came in contact with his feelings. The Lord had to tell him expressly that the Hebrews would hearken to his voice, and he should bring them out into the land of Canaan; and also that those Egyptians who sought his life were all dead.

We know very well the feelings that pervade the bosoms of men and women when they first become convinced of the Gospel. We know that many are too proud to condescend to obey it, and consequently, they deprive themselves of the blessings which obedience produces. Although they cannot advance one argument in opposition to the principles laid before them, yet they are ashamed to acknowledge before their acquaintances and the world that they have been heretofore believing in "lies, vanity, and things wherein there is no profit," and that their eyes have been opened, their understandings enlightened, and their knowledge increased, by that despised people, the Latter-day Saints. Others who are convinced of the truth, do not obey it because it would deny them the gratification of many feelings which are offensive in the sight of God.

And after people have entered the Church, they ever and anon find precepts and commandments that come contrary to their feelings, and to obey which requires a great effort of the mind. If an Elder is called to go on a mission, as like as not it comes in contact with his feelings, and, unless he has well disciplined his feelings by the law of God, it proves a great trial to him to set upon its fulfilment; perhaps he has just married a wife, or bought a horse, or a yoke of oxen, or purchased or rented a farm, or engaged in extensive business arrangements, which renders it peculiarly inconvenient for him to fulfil his mission straightway, and he may feel to run any way but the right, to escape performing his duty, like Jonah when sent on a mission to Nineveh.

A doctrine may be unfolded, or a revelation given, which comes right across the feelings of many, and if they are not careful and considerate, they are led on to apostacy, and lose their standing in the Church; not because they know any scriptural or reasonable objection to the doctrine or revelation, but merely because it comes in opposition to their feelings.

Many have lost the Spirit of the Lord, and become as dead branches, by giving way to their feelings, in neglecting to gather when they had opportunity; and others have lost it by neglecting to comply with other precepts or commandments, merely because they did not suit their feelings.

When the Saints were mobbed and driven in Jackson County, Missouri, the Lord gave a revelation for all the Saints to consecrate their means, and purchase the lands that belonged to their enemies; which could have been done, had all united to do it; and if they had done it, the Lord said Zion should have been redeemed, and their enemies should have had no further power over them. But it did not exactly suit the notions of some to consecrate their hard-earned property, and consequently the children of Zion were scattered, and have not yet been restored to their possessions, but they have been scourged from city to city, and but few of them remain to return to Jackson county, when the Lord shall give permission; all

this has happened according to the word of the Lord, by the Prophet Joseph.

Now there is a great secret respecting our feelings, the sacrifice of them when opposed to the will of the Lord, is obedience; and obedience is far more acceptable to the Lord than the sacrifice of all the money or property we may possess. And all who have made the experiment know, and all who will make it, may know, that when a revelation or commandment from the Lord comes in contact with our feelings, there's a great blessing at the back of that revelation or commandment, which blessing cannot be obtained, except we sacrifice our feelings. It appears hard to sacrifice our feelings for the Law of the Lord, but the moment we determine that we will, that moment we are free, the load falls from our back, as Christian's did at the Cross, and our minds are filled with unspeakable peace and joy in the Holy Ghost.

JOHN JAQUES.

P R A Y E R .

BY ELDER C. A. WHITLEY.

Amongst the various duties that press upon the Saints in this their probationary state, there is one that claims their especial attention, from its importance and tendency. It is capable of being both profitably and agreeably performed by the Saint, indeed I know of none more so than that of prayer. When we consider it is the medium of approach to the Divine Majesty, we are led to estimate it in an higher light than is generally done, and are led to feel the due importance of the reverence that is required. When we draw nigh to God, it makes us feel our own insignificance, and teaches us the measure of humility we need. Were we to approach an earthly potentate, we should be careful to observe all due respectfulness, and to avoid all approaches to irreverence both in carriage and conversation; how much more so ought we to feel the majesty of the presence of the King of kings when we appear in His presence to present our petitions. Though He expects us to feel that we are not approaching an equal, but a Being possessed of an inestimable amount of light, and intelligence, yet He does not require us to tell Him

how high and how great He is, but encourages us to approach and solicit for our wants, both temporal and spiritual, in the same manner we would ask of an earthly father. Just as a child looks to his parent for support and advice, our heavenly Father desires us to look to Him, casting all our care upon Him, for He careth for us. His superior wisdom shows Him those things we stand in need of, and which would be beneficial to us, but He requires us to seek of Him for them. He bids us ask and we shall receive, to prove Him and see if He will not open the windows of heaven and pour us out such a blessing, that there shall not be room enough to receive it. He declares for our encouragement, that where two or three shall agree touching anything they shall ask, it shall be done unto them; not that He intends us to ask and coolly leave the result to Providence, but after using every effort in our power, to look to Him for the increase. In our public approaches, our study should be to keep our minds untroubled from the world, and in the spirit of humility and faith present our desires to God. The thought never should be

permitted to fill us with fear and trouble, that our language is open to the criticism of our fellow-worshippers, for lip service is an abomination to the Lord. To Him we should look as a solace from affliction, for we are taught that whom He loveth He chasteneth, and that all things work together for good. Our elder Brother and Mediator bids us apply daily for our daily bread, when we need it. Still we should labour to our utmost, for God helps them that help themselves, and man must labour for his bread, and then look to God for the control of those things for his benefit which are beyond his present power. Paul teaches us to pray without ceasing, not that we are to continue prostrate be-

fore the throne of God, but to live in the spirit of gratefulness for the blessings that are momentarily bestowed upon us. Prayer refreshes and reinvigorates the Saints, and enables them to overcome the assaults of the enemy, and keeps them close to their duty, and enables them to press forward with joy and exultation for the mark and prize of their high calling. It keeps them with lamps trimmed, waiting the approach of the Bridegroom. May we then be found frequent in our petitions to the footstool of grace, that when our Master shall call us hence we shall be found worthy to sit down with Abraham, Isaac, Jacob, Joseph, and the company of the redeemed at the marriage supper of the Lamb.

GO! YE SWIFT MESSENGERS.

Dear Brother Richards.—Please make such use as your judgment dictates, of the following brief sketch gathered from a journal of a company of Elders, while crossing the Atlantic from New York to Liverpool.

Sailed from New York, December 17th, landed at Liverpool 5th January, 1853. Company consisted of twenty-one in number, regularly organized: Benjamin Brown, President, Perrygrine Sessions, and S. H. Earl, Counsellors; Charles Smith, chaplain and chorister; John Oakley, clerk.

We came together every morning and evening to pray, sing, and speak freely our minds, some expressing themselves as feeling a greater portion of the Spirit of God, and more special manifestations of His power than they had felt for a long time. All were in good spirits, and expressed their gratitude to God, and their confidence in Him, and that the blessings placed upon them in the Valley of the Mountains, had been more than realized thus far. We have had a sufficiency to come along with, very little hinderance; in this a miracle has been done, for some of us were entirely without means when in the state of Missouri.

From the time we left Sandy Hook, the wind blew a gale, and sometimes a violent storm, but, with very little excep-

tion, was favourable to our passage. When the wind fell, or the storm and raging sea tossed the ship, we called on the Controller of the elements to "temper the breeze," and it was answered sometimes before we asked; then we remembered the blessings placed on us by the servants of the Lord. So while there "into the sides of the ship," (like Jonah in regard to his indifference to danger,) we slept while the waves were dashing over the deck, tossing the vessel at their mercy, and the officers fearing she could not keep above them. We felt and experienced, though we might be in the "bowels of hell," we could enjoy ourselves and praise the Lord.

We must not forget to mention that we were afflicted some with sea sickness, and some evil spirits also, to cause the physical as well as the mental part of man to feel that the devil was not asleep nor idle.

Now that we are past the dangers of the deep, as well as the dangers of the land, we feel still to confide in the Lord, and trust in His word as promised through His servants, that we shall, by the Spirit of the Lord, cause the honest in heart to rejoice in the truth, and make their escape from Babylon, even "Babylon the great, which shall fall."

Yours, in the truth,

BENJAMIN BROWN.

EVERY heavy trouble either deadens our sense of suffering by the violence of the shock, or else excites an unwonted and unnatural strength, which enables us to stand firm against the blow.

VARIETIES.

In some parts of the country, wells which have been dry for forty years, are now filled, and running over with water, from springs.—*Liverpool Albion*.

A STRANGE disease has made its appearance amongst children in some parts of the fens; it is not contagious, but appears to arise from atmospheric causes, or from the condition of the earth. The disease is accompanied with great prostration of strength and glandular swelling, and the parties attacked very slowly recover from the effects. Some have been taken off suddenly.—*Family Herald*.

THE NEW PLANETS.—Our knowledge of the solar system has been increased during the year 1852 by the discovery of no less than seven new planets, all hitherto unknown, which revolve in the group between Mars and Jupiter. This group now numbers twenty two planets in all. The seven discovered this past year are as follows;—Psyche, discovered by De Gasparis at Naples; Thetis discovered by Luther, at Bilk, near Dusseldorf; Fortuna, discovered by Hind, at London; Mel pomene, discovered by Hind, at London; Massilia, discovered by De Gasparis, at Naples; Calliope, discovered by Hind, at London; and Lutetia, discovered by Goldschmidt, at Paris.—*Liverpool Albion*.

PAST, PRESENT, AND FUTURE.

SUGGESTED BY A VISIT TO OLIVER'S MOUND, NEAR SCARBOROUGH.

I had climbed the proud steep—my steps
 rested there,
But my thoughts wandered back to the
 past,
As I gazed on that earth so surpassingly
 fair,
 That ocean so glorious and vast,
Which far, far below me in majesty lay,
 Intensely and brilliantly blue,
Encircling the cliffs, and the castle of gray,
 With a garment of heavenly hue.

Meet emblem of Him, the unchangeable One,
 In that changeless and fathomless sea,
Unrivalled in grandeur, and fettered by none,
 The mighty, the matchless, the free!
And earth, thou art lovely, enthroned as a
 queen,
 All tranquil and smiling thy brow,
How beauteous hereafter thy form shall be
 seen,
If in ruins we gaze on it now!

Yet in ruins thou art, and all prone to decay;
 But beaming, and brilliant, and new,
A vision of beauty in peerless array,
 Thou once didst present to our view:
Immortal and pure in the morn of thy birth,
 Fit home for the sinless wert thou.
But for mortal transgression, thy glories,
 fair earth,
 In ruin were destined to bow.

Thus I mused as I gazed on the prospect
 around,
 And I thought upon days that are fled,
Of the warriors in council and battle re-
 nowned,
Who have slumbered long since with the
 dead,

Of the horsemen in steel, and the legions so
 true,

Who looked on that landscape of yore,
When the banners waved round, and the
 shrill trumpet blew

The notes that should ne'er be heard more.
O! sad was the famine, the sickness, the
 strife,

That blotted the face of the past,
In ages when treachery and tumult were
 rife;

And a cloud in my bosom was cast,
As I thought of the agony, anguish, and woe,
 That each on his brother had poured,
When the conqueror stood at the gate of his
 foe,

In the terrible reign of the sword.

I gazed on the present, the beings who now
 Throng the haunts of the myriads gone,
On the gay and the thoughtless, who recked
 not of how

They too might have passed ere the morn;
I looked on their revels, their pomp, and
 their show,

I grieved o'er their folly and pride:
They lived not for pleasure, and cared not
 to know,

If ruin and death were beside.

I saw, and beheld with a sorrowing gaze,
 That friendship was now but a name,
That honour and truth in these darkening
 days,

Can scarcely a votary claim:
For the gains of ambition, the glitter of place,
 That each by his fellow was sold,—
How fallen indeed! a once glorious race,
 Now dwells in the empire of gold.